

✓ *This only* (1)
THE
PROCEEDINGS
A T

Turners-Hall,

In Relation to the Great DEBATE
BETWEEN

George Keith

AND THE

QUAKERS,



As the same was Manag'd
In a Dispute between two Moderate Persons
of Different Perswasions.

Tho. **W**ELL met Brother *Will.* I find a Spirit of
Curiosity has led you, as well as my self, to
Turners-hall.

Will. And pray, How were Matters carried ; for, like the
Foolish Virgins, I came when the Doors were shut ?

Tho. Carried dost say, *Montes paturiunt nascitur ridiculus
mus* ; There's a great Cry, but a little Wooll ; half a dozen
Persons, more like bawling wrangling *Billingsgate* Scolds, than
Divines or Scholar, threw Dirt into one anothers Faces, I
think without either Sence or Reason.

Will. That's Strange ! The Challenger is a Man of Learn-
ing, Prudence and Conduct ; besides he had the Civil Magi-
strates Authority for his Proceedings there.

Tho. His Learning, Prudence and Conduct I question not, *Arbor cognoscitur ex fructu*; however, if I dare be so bold as to speak, this Day's Dispute has been no Ornament to it: And as for what you talk of the Magistrates Authority, I understand it to be no other but a free Leave for both Parties to meet, if they please, with perhaps half a dozen Officers to keep the King's Peace; but I think there was no great need of that, the other Party, I suppose, never design'd to disturb it.

Will. But Prithee, since we are very intimate Friends, and trusted to neither Party, let's talk freely; Have not the Quakers brought a Reproach upon their Innocent Religion, by exposing themselves from the Absurdities, to speak no more, G. K. has publicly charg'd them with.

Tho. That there are Errors in both Parties, you and I, of different Perswasions, shall easily assent to; but that the Quakers are more Blame-worthy for not appearing at G. K.'s Summons, will admit some Debate.

Will. Your Reasons Pray?

Tho. My Reasons I think are plain enough, for G. K. is a Revolter and prejudic'd Person, *Livor & Invidia carpere dente solent*: Malice never speaks well.

Will. Nay, stay Brother, I think you are much too hasty, to make a Man-Midwife of: If G. K. have a clearer Sight and Discerning of Things, and is as willing to convince his Brethren of their Errors (*Nemo sine crimine vivit*) as he is to Retract and Amend his own, I think he cannot be justly charg'd as an Impostor or Revolter; for have not able Divines, more or less, in almost all Ages, altered or varied something in their Opinions, without being thought chargeable of Apostasie; and have they not also laboured to undeceive them they have misled, without being reflected on as envious prejudic'd Persons; but *Omnes comparationes odiose sunt*.

Tho. I agree to the Major, and should not harbour hard Thoughts of G. K. did he prosecute more Christian Methods, to compose the Difference betwixt him and his *quondam*

~~dam~~ Brethren, than I see he yet does; for let me tell you, those Divines you spoke of, did not make it their Business to raise Brawls, appoint publick Disputes, and to side with Persons of different Perswasions, to make the Breaches wider in their own; they very well knew how directly opposite such Proceedings were to the Doctrine of the Apostles, who taught, *If thy Brother shall trespass against thee, go tell him his Fault between thee and him alone.* &c. *Matt. 18. 15.* In the most obdurate and hardened Obstinacy, the Gospel forewarns us from bringing a Scandal or Reproach upon Christianity, by our Disputes and Divisions, *If any Man seem to be Contentious, we have no such Custom, neither the Church of God,* saith St. Paul, *1 Cor. 11. 15.* You cannot imagine how a *Roman Catholick* will rejoyce to see the Protestants Clash and run into Divisions about External Rites: The Divisions amongst the Quakers, for ought I can learn, are but about Shadows and not Substances, and therefore I think it's an ill Bird that defiles its own Nest, as G. K. does; for, to my Knowledge, he yet continues to profess himself one of the People called *Quakers*.

Will. Ay! say'st thou so. I thought he had solemnly protested against any thing like *Quakerism*.

Tho. Protest against it! There's no such Matter (*qui nescit dissimulare nescit vivere.*) But I think they greatly wrong him that call him *Quaker*; for ought that I can learn he is not very subject to Quake or Tremble at any thing.

Will. You are pleas'd to Romance upon the Matter.

Tho. No, I am Serious, but if I were so Merry dispos'd, some merry Conceits might be remark'd on.

Will. What Conceits I pray?

Tho. Why, truly pleasing Fancies might be drawn as well from the Champion himself, as from the Martial Field; (*Conveniunt nomina sepe rebus suis*) however out of respect to the Worthy Company the Hall belongs to, (whose Merits, Loyalty and worth are Illustrious) I shall wave making any Reflections; only let me observe (*si fas sit ita loqui*) That so long as G. K. has any thing to do there it may very properly be call'd *Turners Hall*.

Well.

Will. What, do you make him a Turn-coat ?

Tho. Truly, in my opinion, he seems little less in his Religion, whatever he is otherwise; but be that how it will, *sub judice lis est*.

Will. I have no Acquaintance with the man, but I have heard it very creditably reported that he is a very learned man; perhaps his Knowledge, in some measure (like the vicar of *Bray's*) consists in suiting his Temper to every Genius, Mode and Custom, according as it will best serve his Interest: Its an old policy,

Cum vivas Rome, Romano vivito more.

To Live at Rome, like Rome, is a venial crime.

Tho. Truly, Brother, you have very well help'd the Lame Dog over the Stile; I'll sing you one small Catch (for more I cannot till I have wet my Throat)

*A Turn-Coat is a cunning man,
That cants to Admiration;
Says this, or that, or any thing,
For Peoples Approbation.*

Will. Come, come lets go and take a Hearty Glas; for there is more cunning in daubing than bare slapping Dirt on the Wall.

¶ Dixi, Deo teste, quod verum estimavi, nec Hominum gratiam, nec propriam utilitatem respiciens.

Sold by E. Whitlock, near Stationers-Hall,